



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

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|---|---|
| <p>1. <i>Alif Lam Ra.</i>¹ (this is) a Book ^x, <i>uhkema</i>² (had been sanctioned and not subsequently abrogated)^w its ^x <i>Aya'te</i>^w (Qur'anic statements); afterwards (had-been) expounded^w from <i>ladon</i>³ (directly and possessively) <i>Hakeemen</i>⁴ (infinite <i>hekma</i>⁵ Possessor), Proficient.</p> | <p>الرَّ كِتَبٌ أَحْكَمَتْ ءَايَتُهُ ثُمَّ
فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ ﴿١﴾</p> |
| <p>2. That let-not worship you^z except Allah; verily I am for you^b from Him <i>natheeron</i> (iterative warner) and a <i>basheeron</i>⁶ (an iterative teller of pleasant tiding).</p> | <p>أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي لَكُمْ مِنْهُ
نَذِيرٌ وَبَشِيرٌ ﴿٢﴾</p> |
| <p>3. And that <i>istaghfero</i>⁷ (let-seeK forgiveness you^z) yourⁿ Lord; afterwards you^z repent to Him, <i>youmatteo</i> ([He] let relish the transitory worldly delights for) you^b <i>mata'an</i>⁸ (resource for a transitory worldly delight) <i>hasanan</i> (ultimately meritorious deed) to <i>ajalen</i>⁹ (term-limit) <i>musamma</i>¹⁰ (that which is designated and/or named); and <i>youa'tey</i> ([He] accords/allots) every munificence possessor His munificence; and <i>en</i> (if) diverted you^{c11} so verily I fear/know¹² (to befall) on you^b a torment (of) a day big.</p> | <p>وَأَن أَسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ
يُمَتِّعْكُمْ مَتَاعًا حَسَنًا إِلَىٰ أَجَلٍ
مُّسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ
فَضْلَهُ وَإِن تَوَلَّوْا فَلَنِي أَخَافُ
عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ ﴿٣﴾</p> |
| <p>4. To Allah (is) yourⁿ return; and He (is) over all [thing] Omnipotent.</p> | <p>إِلَى اللَّهِ مَرْجِعُكُمْ وَهُوَ عَلَىٰ كُلِّ
شَيْءٍ قَدِيرٌ ﴿٤﴾</p> |
| <p>5. Lo! Verily they, fold they^z their chests to <i>yastakhfo</i>¹³ (affirmably conceal they^z) from him/Him;¹⁴ ha, when <i>yastaghshanna</i> (affirmably overlay they^z) their garments,</p> | <p>أَلَا إِنَّهُمْ يَخْتَفُونَ صُدُورَهُمْ لَيَسْتَخْفُوا
مِنْهُ أَلَا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ</p> |

¹ See the *Lexicon* attached to this Translation for commentary on this!

² The word “أَحْكَمَتْ” is passively constructed word, meaning: they were sanctioned, i.e. they were not subsequently modified!

³ The word “لَدُنْ” is closer than “عِنْدَ” as you can say: “عِنْدِي مَالٌ وَ الْمَالُ لَيْسَ بِقَبْضَتِكَ الْآنَ” thus, “لَدُنْ” which closer spatially and more specific! So, “directly and possessively” seems to indicate such closeness! See *اللسان*!

⁴ See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “الحَكِيم”

⁵ See the *Lexicon* attached to this Translation for “*hekma*!”

⁶ The word “*basheeron*” is masculine, singular, subjective noun, meaning proclaimer of good tiding, with no English equivalent!

⁷ The word “إِسْتَغْفِرُوا” = “اطْلُبُوا الْغُفْرَانَ” = “let-seeK forgiveness you^z!” In English there is no seemly way to say: “إِسْتَغْفِرُوا” *per se*! So I settled for saying: “let-seeK forgiveness you^z!”

⁸ The word “مَتَاعٌ” = “*mata'an*” is rooted in the word “مَتَعَ” with many meanings, among them: resources of transitory worldly delight! See *Lexicon* attached to this Translation for more elaboration!

⁹ The word “الْأَجَلُ” means term-limit, see *اللسان*!

¹⁰ The word “*musamma*” is masculine, singular, subjective noun, meaning: that which is designated and/or named!

¹¹ The word “تَوَلَّوْا” say The Qur'an commentators is really “تَوَلَّوْا” omitted is one of the two successive “تَ” in such a case the implication is that, you^g say: verily I fear/know.....”

¹² Linguistically the word “خَفَّتْ” carries dual meanings: (1) [I] feared and (2) [I] knew! Both could apply!

¹³ See the *Lexicon* attached to this Translation for the effect of the letter *س* when added to a word!

¹⁴ The pronoun “هـ” in the word “مِنْهُ” some say refers to Mohammad (SAWS) because when he passes by the hypocrites they bend their chest and cover their faces to conceal their identity from him. However, some others say the pronoun “هـ” refers to Allah! See *أعراب القرآن، لمحمود صافي* and *النذر المصون، لـ أحمد الحلبي* It seems to me more to Mohammad (SAWS), as nothing is concealable from Allah (SWT)!

[He] knows what they ^z conceal and what they ^z disclose; verily He (<i>is</i>) Omniscient by the chests' possession.	يَعْلَمُ مَا يُسْرُونَ وَمَا يُعْلِنُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٠﴾
6. And not of <i>dabba'ten</i> ^{w15} (<i>she-moving-creature</i>), in the Earth ^w except on Allah (<i>is</i>) its ^w <i>rez'qa</i> ^x (<i>provision-/victuals-for sustenance</i>) ^x and [He] knows its ^w <i>mustagarra</i> ^x (<i>long-term-abode/ultimate realization</i>) ^x and its ^w storage, ^{x16} all (<i>are</i>) in a book manifest.	وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ ﴿١١﴾
7. And He Who created the Heavens ^w and the Earth ^w in six days ^x and [was] His <i>Arsho</i> ^{x17} (<i>Throne of Kingship</i>) ^x over the water, to essay you ^b [He]: which ^x (<i>of</i>) you ^b (<i>is</i>) <i>ahsa'no</i> ¹⁸ (<i>perfecter and beautifuler</i>) a work ^x ; and <i>la'en</i> (<i>indeed if</i>) you ^g said: verily you ^b (<i>are</i>) <i>mub'othoon</i> ¹⁹ (<i>ones to be resurrected</i>) after death, surely assuredly ²⁰ say who ^r disbelieved they ^z : <i>en(not)</i> this except a magic manifest.	وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَلَئِنْ قُلْتُمْ إِنَّكُمْ مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ ﴿١٢﴾
8. And <i>la'en</i> (<i>indeed if</i>) We delayed <i>a'n</i> (<i>off</i>) them the torment to <i>ummato</i> ^{w21} (<i>period</i>) ^w <i>ma'adodatan</i> ^{w22} (<i>short/countable</i>) ^w verily assuredly ²³ say they ^z what imprisons it ^{x24} ; lo, day [<i>it</i>] ^x comes (<i>to</i>) them (<i>is</i>) not <i>massroofan</i> (<i>that which is being diverted</i>) <i>a'n</i> them; and <i>haqa</i> (<i>deservedly besieged</i>) by them what they ^z were by it ^x <i>yastah'zeona</i> (<i>affirmably jest/jest they</i>) ²⁵ .	وَلَئِنْ أَخَّرْنَا عَنْهُمُ الْعَذَابَ إِلَى أُمَّةٍ مَعْدُودَةٍ لَيَقُولُنَّ مَا يَحْبِسُهُ أَلَا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿١٣﴾
9. And <i>la'en</i> (<i>indeed if</i>) We (<i>caused</i>) the mankind (<i>to</i>) taste from Us a mercy ^w afterwards We wrested it ^w from him, verily he (<i>is</i>) surely <i>ya'oson</i> (<i>iteratively despairful</i>), <i>kafooron</i> ²⁵ (<i>multitudinously ingrate</i>).	وَلَئِنْ أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَيَفُوسٌ كَفُورٌ ﴿١٤﴾
10. And <i>la'en</i> (<i>indeed if</i>) We (<i>caused</i>) him (<i>to</i>) taste a boon ^{w26} after a misery ^w touched ^w /betided ^w him, surely assuredly ²⁷ says [<i>he</i>]: went away the <i>sayye'aa'to</i> ^w (<i>demeritorious-deeds</i>) ^w <i>a'n</i> (<i>off</i>) me; verily he surely (<i>is</i>) a reveler/rejoicer/prideful.	وَلَئِنْ أَذَقْنَاهُ نِعْمَاءَ بَعْدَ ضِرَاءٍ مَسَّتْهُ لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتِ عَنِّي إِنَّهُ لَفَرِحٌ فَخُورٌ ﴿١٥﴾
11. Except whom ^r <i>ssabaro</i> (<i>they</i> ^z <i>held on patiently</i>) and they ^z worked the righteous-works ^w those for them (<i>are</i>) forgiveness ^w and a big remuneration.	إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١٦﴾

¹⁵ For lack of a better term I chose a “*she-moving-creature*” for “*دَابَّة*” as a simple “*she-creature*” (alone) will not do, because a “rock” is a “*she-creature*” but it does not have *apparent motility*!

¹⁶ Its storage is where it is *buried* or it *remains* after its death!

¹⁷ See the *Lexicon* attached to this *Translation* for more elaboration on this wondrous word!

¹⁸ There is no English word for *أحسن* = *absane*! Both words *perfecter* and *beautifuler* are in their *adjective* sense!

¹⁹ The word “*mub'othoon*”=is a *masculine plural objective noun* for which there is *no* English equivalent!

²⁰ The word “*assuredly*” is here used to *intensify* the word “say” as in Arabic it is “*لَيَقُولَنَّ*”

²¹ The word “*أُمَّة*” has more than a *dozen* different meanings, among them a *period*! See *الهادي*!

²² The pronoun “*هـ*” in the word “*مَعْدُودَةٍ*” refers to “*أُمَّة*”= “*while*” which is a *feminine* gender, so its reference must be *feminized*! Hence, *w*!

²³ The “*ل*” in “*لَيَقُولَنَّ*” is a *juratory* “*ل*”= “*القسم*” amounting to= “*التأكيد*”, i.e. *affirmation*, expressed by “*assuredly*”!

²⁴ The first “*it w*” in this *Ayah* refers to the “*while*” (*أُمَّة*) a *feminine* gender, the second “*it x*” refers to “*torment*” (*العذاب*) a *masculine* gender!

²⁵ The word “*كُفُورٌ*” is *masculine noun*, denying Allah’s multiple favors, i.e. he is a *multitudinous ingrate*!

²⁶ See the *Lexicon* attached to this *Translation* for “*na'ama*”=“*ne'amah*”= (“*boon*”)!

²⁷ See footnote 2317 above regarding “*القسم*” *ل*!

12. So *la'alla* (craving currently unavailable deed that, perhaps) you^g (are) leaving/leaver-(of) some (of) what (is being) revealed²⁸ to you^g and *dha'egon*²⁹ (temporarily constrained) by it^x your^t chest that they^z say: *lawla* (why have not been) descended on him a treasure or came with him an angel; verily only you^s (are) *natheeron* (iterative warner) and Allah over all [thing] (is) Custodian.
13. Or say they^z: *iftrabo* [he] crafted it^x as a lie for fraudulent end; let-say [you^s]: then *oto* (let-produce/bring forth you^z) by ten *Sumwaren*^w (*Qur'an Subdivisions*)^w *mustaraya* 'ten (crafted lies for fraudulent ends)^w like it^x and let-summon you^z whom^r you^c could of lesser than/without Allah, *en*(if) you^c were *ssadegeena* (always truth enforcers).
14. So *ellam* (if not) *yestajeebo*³⁰ (they^x compliantly-answer) for you^b then let know you^z that only (it^x) (had been) descended by Allah's knowledge and that no an *elaha* (a deity) except Him; so are you^f Muslims³¹.
15. Whoever [he] was wanting the life^w (of) the world^w and its^w adornment^w [We] fulfill³² to them their works in it^w; and they (are) in it^w not (to be) diminished-/undervalued³³.
16. Those who^r (are) not for them in the Hereafter^w except The Fire^w and miscarried what *ssana'ao*³⁴ (carefully-crafted they^z) in it^{w35} and (is) a falsehood^x what they^z were working.
17. Is then who^p [he] [was] on an evidence^w from his Lord, and follows/recites³⁶ him/it^{x37} a witnesser-/testifier³⁸ from Him, and of before him/it^x *Mosa's* (Moses') book (distinctly)³⁹: principal and mercy^w; those they^z believe by him/it^x and whoever disbelieves [he] by

فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَىٰ
إِلَيْكَ وَضَاقَتْ بِهٖ صَدْرُكَ أَنْ
يَقُولُوا لَوْلَا أُنْزِلَ عَلَيْهِ كِتَابٌ أَوْ
جَاءَ مَعَهُ مَلَكٌ إِنَّمَا أَنْتَ نَذِيرٌ
وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿١٢﴾
أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا
بِعَشْرِ سُوْرٍ مِّثْلِهِ مُفْتَرِيْنَ
وَادْعُوا مَنْ آسَاطَعْتُمْ مِنْ دُونِ
اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٣﴾
فَالَّذِي يَسْتَجِيبُ لَكُمْ فَاعْلَمُوا أَنَّمَا
أُنْزِلَ بِعِلْمِ اللَّهِ وَأَنْ لَا إِلَهَ إِلَّا هُوَ
فَهَلْ أَنْتُمْ مُسْلِمُونَ ﴿١٤﴾
مَنْ كَانَ يُرِيدِ الْحَيٰوةَ الدُّنْيَا
وَزِينَتَهَا نُوفِ إِلَيْهِمْ أَعْمَلَهُمْ فِيهَا
وَهُمْ فِيهَا لَا يَبْخُسُونَ ﴿١٥﴾
أُولَٰئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ
إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا
وَيَنْطَلِ مَا كَانُوا يَْعْمَلُونَ ﴿١٦﴾
أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّهِ وَيَتْلُوهُ
شَاهِدٌ مِنْهُ وَمِنْ قَبْلِهِ كَتَبَتْ مُوسَىٰ
إِمَامًا وَرَحْمَةً أُولَٰئِكَ يُؤْمِنُونَ
بِهِ وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ

²⁸ The word “أوحى” in “يوحى” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded)! And “الوحي” is fire or king! See اللسان!

²⁹ It is stated in دار الثقافة المصرية-القاهرة، 1411 هـ حسين بن أبي العز الهمداني الفريدي إعراب القرآن that “dha'eq”=“ضائق” is used instead of “dhayyegon”=“ضيق” because “dha'egon”=“ضائق” indicates a transitory condition!

³⁰ The word “يستجيب” is rooted in “استجاب,” meaning: favorably/ compliantly answered, not just answered! See الهادي!

³¹ That is became submitters, surrenderors to Allah!

³² The word “نوف” from “الوفاء,” = “التمام,” meaning gathering the last component of any obligation to make it a whole! Thus, “نوف” means endeavor and gather the last part of an obligation to fully fulfill it!

³³ The word “بخس” in “يبخسون” carries two distinct but supportive or almost synonymous meanings: (1) under-value, (2) diminish the value!

³⁴ The word “صنعوا” is rooted in the verb “صنع,” which means (1) carefully chose, or (2) carefully crafted or tried to approach perfection in making of (anything) or upbringing of any human or animal!

³⁵ That is in this world!

³⁶ The Arabic word used is “يتلو” which could mean either (1) recites, or (2) succeeds or follows!

³⁷ The pronoun “هـ” in “يتلوه” and “منه” could refer to (1) the “evidence,” or (2) The Qur'an, in which case “recites” refers to the Prophet or the Arch Angel Geranial! See الذر المصون، لـ أحمد الحلبي!

³⁸ This “witnesser/testifier” could mean, and Allah knows best, Arch Angel Genial, who follows the aforementioned evidence or recites The Qur'an to Mohammad (SAWS).

³⁹ The word “إماما” has many meanings; leading among them is being the “principal,” to be followed, also “principal” and “mercy” are “حال”=adverbs or “تمييز”=distinctions! For distinction seems to me more applicable!

²³³⁴ Tako=ta'kon, shortened for resoluteness and assertiveness.

him/it^x of the parties then The Fire^w (is) his appointment; so let not *take*⁴⁰ ([you^s] be) in dubitancy^{w41} of it^x; verily it^x (is) the right^x from your^t Lord [and,] but most the mankind not believe they^z.

فَالنَّارُ مَوْعِدُهُ ۚ فَلَا تَكُ فِي مَرِيَّةٍ
مِّنْهُ ۚ إِنَّهُ الْحَقُّ مِن رَّبِّكَ وَلَكِنَّ
أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿٦٧﴾

18. And who^a (is) wronger⁴² than who^p *iftra* ([he] crafted a lie for fraudulent end) on Allah an untruth; those (are to be) exhibited they^z on⁴³ their Lord and say the witnesses⁴⁴: these, (are) who^r lied they^z on their Lord; Lo! Allah's curse (is) on the *dha'lemeena*⁴⁵ (injustice-doers).

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ
كَذِبًا ۖ أُولَٰئِكَ يُعْرَضُونَ عَلَىٰ
رَبِّهِمْ وَيَقُولُ الْأَشْهَادُ هَٰؤُلَاءِ
الَّذِينَ كَذَبُوا عَلَىٰ رَبِّهِمْ ۚ أَلَا
لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿٦٨﴾

19. Who^r they^z repel a'n(off) Allah's path, and *yabghonaba* (they^z earnestly-quest it^w) crookedly, and they (are) by the Hereafter^w they (are) disbelievers.

الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ
وَيَبْغُونَهَا عِوَجًا ۖ وَهُمْ بِالْآخِرَةِ هُمْ
كَافِرُونَ ﴿٦٩﴾

20. Those not (*had been*) weakeners/enfeeblers in the Earth^w and not [was] for them of lesser than/-without Allah of *aw'leyaa*⁴⁶ (guardians/allies); (to be) doubled for them the torment, they^z were not bearing the hearing and they^z were not sighting-/discerning.

أُولَٰئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِي
الْأَرْضِ ۖ وَمَا كَانَ لَهُمْ مِن دُونِ اللَّهِ
مِنْ أَوْلِيَاءَ يَضْعَفُ لَهُمُ الْعَذَابُ
مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ وَمَا
كَانُوا يُبْصِرُونَ ﴿٧٠﴾

21. Those, who^r lost they^z their selves^w and strayed a'n (regarding) them what they^z were *yastarona* (they^z craft a lie for fraudulent end).

أُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ
وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٧١﴾

22. *La'jaram*⁴⁷ (inevitably-right) that they, in the Hereafter,^w they (are) the *akhsarona* (losers-most).

لَا جَرَمَ لَهُمْ فِي الْآخِرَةِ هُمْ
الْأَخْسَرُونَ ﴿٧٢﴾

23. Verily who^r believed they^z and worked they^z the righteous-works^w and *akhbato*⁴⁸ (quieted-submissively they^z) to their Lord, those (are) the Paradise's^w companions they (are) in it^w immortals.

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَأَخْبَتُوا إِلَىٰ رَبِّهِمْ أُولَٰئِكَ أَصْحَابُ
الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٧٣﴾

24. A parable/example(of) the bi-teams (is) like the blind and the deaf and the *Ba'sseere* (keen: seer/overall evaluator of the facts and their possible consequences) and the *Samee'ey*⁴⁹ (The Acute-Hearer/ The Enabler of others to hear/favorable Answerer to prayer) do *yastaweya'ne* (the twain equal/even) a parable/example; do then not you^z reminisce.

﴿٧٤﴾ مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَى
وَالْأَصْمَىٰ وَالْبَصِيرِ وَالسَّمِيعِ ۚ هَلْ
يَسْتَوِيَانِ مَثَلًا ۚ أَفَلَا تَذَكَّرُونَ ﴿٧٥﴾

25. And *laqad* (verily, already and affirmatively) We sent Noohan (Noah) to his people: verily I am for you^b *natheeron* (iterative warner) manifester.

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ
إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٧٦﴾

⁴¹ The word "مرية" strictly linguistically speaking, is "الشك و الجدل" See التاج و الهادي، و اللسان! Although some scholars, say it is "التردد في الشيء" which is the result of the "مرية" and not the "مرية" itself!

⁴² See the Lexicon attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "أظلم" = "wronger!"

⁴³ It is important to note here that "على" = "on," is adverb of time/place, i.e. circumstantial, state or condition! See المعني!

⁴⁴ The word "witnesses" = "الأشهاد" could also mean "the Prophets," according to some! See اللسان!

⁴⁵ The "ظالمين" = "the injustice-doers," as "الظلم" = "injustice!" See the Lexicon attached to this Translation!

⁴⁶ The word "أولياء" could also mean, among them: protector, friend!

⁴⁷ The word "لا جرم" means inevitable-rightly! See التاج To make the Arabic "لا" corresponds to the English counterpart "not" the "inevitable" is legitimately modified to "not-avoidable" and "rightly" is of course added to it to complete the meaning! Thus, "لا جرم" = "Not avoidable rightly" = inevitably right!

⁴⁸ The word "أخبتوا" = "akhbato," is rooted in "خبت" meaning: quieted and submitted! As the "المخبتين" = "الذين سكنوا و تواضعوا" see البصائر! Hence, quieted and submitted i.e. for their Lord!

⁴⁹ See the Lexicon attached to this Translation for this multi-meaning word = "المسمع"!

26. That not you^z worship except Allah; verily I fear/-know⁵⁰ (to fall) on you^b a torment (of) a painful day. أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٍ ﴿٢٦﴾
27. Then said the chiefs, who^r disbelieved they^z of his people: not we see you^g except a human like us; and not we see *ettaba'aka* (closely-followed you^g) except whom^r they (are) our lows by first/apparent opinion-/thought; and not we see for you^b on us of a munificence^x rather we presume you^b (are) liars. فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا نَرَاكَ إِلَّا بَشَرًا مِثْلَنَا وَمَا نَرَاكَ اتَّبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَادُوا بِادِّى الرَّأْيِ وَمَا نَرَى لَكُمْ عَلَيْنَا مِنْ فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ ﴿٢٧﴾
28. Said [he]: O, my people, did you^c see *en* (if) I [was]/were on an evidence^w from my Lord and *aa'taney* ([He] accorded/gave me) a mercy^w from *ende* (by munificence of/by Rule of) Him and (had been) obscured^w on you^b do we obligate you^b (to) it^w while you^f (are) for it^w dislikers. قَالَ يَنْقُومِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَى بَيِّنَةٍ مِنْ رَبِّى وَعَآتَنِى رَحْمَةً مِنْ عِندِهِ فَعَمَّيْتُ عَلَيْكُمْ أَنْتُمْ كُفَرْتُمْ وَأَنْتُمْ لَهَا كَاِرْهُونَ ﴿٢٨﴾
29. And O, my people: not [I] ask you^b on it^{x51} a possession; *en* (not) my remuneration except on Allah, and I am not sure an ouster (of) whom^r believed they^z; verily they (are) their Lord's meters; [and, but] I see you^b a people *tajhaloon*⁵² (you act ignorantly or incorrectly). وَيَنْقُومِ لَا أَسْأَلُكُمْ عَلَيْهِ مَا لَآ أَنْ أَجْرِي إِلَّا عَلَى اللَّهِ وَمَا أَنَا بِطَارِدِ الَّذِينَ ءَامَنُوا إِنَّهُمْ مُلْقُوا رَبَّهُمْ وَلَكِنَّكُمْ قَوْمًا تَجْهَلُونَ ﴿٢٩﴾
30. And O, my people: who^a (shall) succor me of Allah *en* (if) I ousted them; do then not you^z reminisce. وَيَنْقُومِ مَنْ يَنْصُرُنِى مِنَ اللَّهِ إِنْ طَرِدْتُمْ أَفَلَا تَذَكَّرُونَ ﴿٣٠﴾
31. And not [I] say for you^b I have Allah's treasures and not [I] know the invisible and not [I] say that I am an angel and not [I] say for whom^r disdain yourⁿ eyes, never Allah *you'atey* (accords/gives) them *kbayran* (desirables/possessions/goodness), Allah (is) knower by what (is) in their selves^w, verily I then surely of the *dha'lemeena*⁵³ (injustice-doers). وَلَا أَقُولُ لَكُمْ عِندِى خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبِ وَلَا أَقُولُ إِنِّى مَلَكٌ وَلَا أَقُولُ لِلَّذِينَ تَزْدَرِى أَعْيُنُكُمْ لَنْ يُؤْتِيَهُمُ اللَّهُ خَيْرًا اللَّهُ أَعْلَمُ بِمَا فِى أَنْفُسِهِمْ إِنِّى إِذَا لَمِنَ الظَّالِمِينَ ﴿٣١﴾
32. Said they^z: O, Noobo (Noah) *qad* (already and affirmatively) you^g disputed us and you^g swelled our disputation, so *eetee* (let-[you^s] produce/bring to pass for) us by what [you^s] promise us *en* (if) you^g were of the *ssa'deqeena* (always-truth-enforcers). قَالُوا يَنْتُوحُ قَدْ جَدَلْتَنَا فَأَكْثَرْتَ جِدْلَنَا فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٣٢﴾
33. Said [he]: verily only *ya'atee*^x (betides/eventuate)^x you^b by it^x Allah if [He] wills and not you^f (are) surely weakeners/enfeeblers. قَالَ إِنَّمَا يَأْتِيَكُمْ بِهِ اللَّهُ إِنْ شَاءَ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿٣٣﴾
34. And not benefits you^b my *noss'h*⁵⁴ (sincere-counsel) *en* (if) I wanted to *an'ssa'ho* (sincerely-counsel) for you^b *en* وَلَا يَنْفَعُكُمْ نُصْحِى إِنْ أَرَدْتُ أَنْ

⁵⁰ Linguistically the word “خَفْتُ” carries dual meanings: (1) feared and (2) knew! Both meanings could apply!

⁵¹ The pronoun “هـ” in “عليه” possibly refers to his: (1) warning^x or religion^x or announcement^{xl} See النذر المصون، لـ أحمد الحلبي

⁵² The word “تَجْهَلُونَ”=“*tajhaloon*” is rooted in “جهل” meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did some thing not correct!

⁵³ The “ظالمين” = “the injustice-doers,” as “الظلم” = “injustice!” See the *Lexicon* attached to this Translation!

⁵⁴ The word “نُصْحٍ” in “نُصْحِي” in Arabic defines and implies more than its English supposed equivalent “advised!” The Arabic “نُصْحٍ”= “أَخْلَصَ الْقَوْلُ فِيمَا فِيهِ الْخَيْرُ لِلْمَنْصُوحِ” i.e. he sincerely-counseled or genuinely-opined the advisee as to what is best for him! However, in English the words “counseled” or “advised” mean simply

[was] Allah wanting to *youghweykom*⁵⁵ ([He]: *causes indulgent straying of and so disappointment to you*^z); He (*is*) yourⁿ Lord and to Him (*to be*) returned you^z.

35. Or they^z say: *iftrabo* ([he] *crafted it*^x as a lie for fraudulent end); let-say [you^s]: *en(if) iftaraytobo* (I *crafted it*^x as lie for fraudulent end) then on me (*is*) my crime and I (*am*) a disclaimant/absolver⁵⁶ (of myself) of what *toj'remona*⁵⁷ (crime-(commit you^t)).

36. And (*had been*) revealed⁵⁸ to Noohen (Noah), verily it^{x59}: never believe of your^t people except who^p [he] *qad* (already and affirmatively) believed; so let-not anguish/sorrow [you^s] by what they^z were doing.

37. And *issna'a*⁶⁰ (let-carefully craft [you^t]) the *folka* (Ark), by Our Eyes and Our revelation; and let-not address Me [you^s] in whom^t *dbalamo*⁶¹ (they^z *wronged*); verily they are *mughraghoona*⁶² (they who are to be drowned).

38. And *yassna'o*⁶³ ([he] *carefully-crafts*) the *folka* (Ark) and every-when passed by him chiefs of his people, they^z scoffed of him; said [he]: *en(if) you^z scoff of us*, verily we (*are*) scoffing of you^b like you^z scoff.

39. So will know you^z (*to*) whom^p *ya'atey* (comes to) him a torment disgracing him and betides/legitimizes on him a sustainer torment.

40. Until if came Our command and *fara* (*gushed-forth*) the oven, said We: let-load [you^s] in it^w of each a pair⁶⁴ (male and female) two and your^t family^w except whom^p preceded on him the say and who^p [he] believed; and not believed with him except a few.

41. And said [he]: let-embark you^z in it^w by Allah's name, its^w course and its^w anchorage; verily my Lord (*is*) surely *Ghafooron* (iterative Forgiver), *Rabeemon* (iterative mercy Giver).

أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ ﴿٦٦﴾

أَمْ يَقُولُونَ افْتَرَيْنَاهُ قُلْ إِنْ افْتَرَيْتُهُ فَعَلَىٰ إِجْرَامِي وَأَنَا بَرِيءٌ مِّمَّا تُجْرِمُونَ ﴿٦٧﴾

وَأَوْحَىٰ إِلَىٰ نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ ءَامَنَ فَلَا تَتَّبِعِنَّ بِمَا كَانُوا يَفْعَلُونَ ﴿٦٨﴾

وَأَصْنَعِ الْفُلَكَ بِأَعْيُنِنَا وَوَحَيْنَا وَلَا تَخْطُبْنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُّعْرَقُونَ ﴿٦٩﴾

وَيَصْنَعِ الْفُلَكَ وَكُلَّمَا مَرَّ عَلَيْهِ مَلَأَ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ قَالَ إِنْ تَسْخَرُوا مِنَّا فَإِنَّا نَسْخَرُ مِنْكُمْ كَمَا تَسْخَرُونَ ﴿٧٠﴾

فَسَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُقِيمٌ ﴿٧١﴾

حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ قُلْنَا احْمِلْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ وَمَنْ ءَامَنَ وَمَا ءَامَنَ مَعَهُ إِلَّا قَلِيلٌ ﴿٧٢﴾

وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ مَجْرَاهَا وَمُرْسَاهَا إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ ﴿٧٣﴾

given opinion (presumably, not necessarily) as to the best course of action the advisee should take or do!

Hence, the qualifying word "sincerely" is necessary to manifest the distinction!

⁵⁵ The word "غوى" in "يغويكم" = "إنهمك في الضلال و خاب"، so he: indulgently strayed and was disappointed! See اللسان!

⁵⁶ The word "برى" بمعنى "فاعل" على وزن "فعليل" or "مفعول به" In this case, "فاعل" masculine, singular noun! Thus, "disclaimant" in the sense of he (the Prophet, SAWS) disclaims (frees) himself of what others do and include him as part of them, as in this case, where they associate partners with Allah and he refuses to associate with them or with what they claim! In other words, he disclaims/absolves himself from such associations!

⁵⁷ The words "تجرمون" unfortunately there is no English correspondent! Hence I say for "تجرمون": you crime-commit!

⁵⁸ See footnote 27 above regarding reveal

⁵⁹ This "It" refers the truth of the matter, a masculine gender in Arabic!

⁶⁰ The word "اصنع" is rooted in the verb "صنع" which means (1) carefully chose, or (2) carefully crafted or tried to approach perfection in making of (anything) or upbringing of any human or animal!

⁶¹ See the Lexicon attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "ظلم" = "wronged".

⁶² The word "mughraghoon" is masculine, plural objective noun, for which there is no English equivalent, meaning they who are to be drowned!

⁶³ See footnote 2354 above regarding "اصنع"

⁶⁴ That is a male and a female!

42. And she runs ^w by them in a surge like the mountains, and called *Noohon* (*Noah*) his son, while he [was] in an isolation, O, my little-son⁶⁵ let-embark [*you*^s] with us and let-not be [*you*^s] with the disbelievers.

وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ
وَنَادَى نُوحٌ ابْنَهُ وَكَانَ فِي
مَعَزٍ يَنْبِئُ ارْكَبْ مَعَنَا وَلَا
تَكُنْ مَعَ الْكَافِرِينَ ﴿١٢﴾

43. Said [*he*]: I shall lodge/retreat to a mountain (*to*) safeguard me from the water; said [*he*]: no safeguard today of Allah's command, except whom^p *rahema*⁶⁶ ([*He*] *had mercy-given*); and interposed between them both the surge, so [*he*] [was] of the *mughragheena* (*they who were drowned*).

قَالَ سَاوَى إِلَى جَبَلٍ يَعْصِمُنِي
مِنْ الْمَاءِ قَالَ لَا عَاصِمَ
الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ
وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ
مِنَ الْمَغْرُقِينَ ﴿١٣﴾

44. And (*had been*) said: O, Earth^w let swallow [*you*^y] your^y water; and O, Heaven^w let-withhold [*you*^y] (*your*^y rain); and (*had been*) imbibed the water and the matter (*had been*) finished; and it^w (*the Ark*^w) set-she^y ⁶⁷ on the *Judey* (*mount*) and (*had been*) said: away for the people, the *dha'lemeena*⁶⁸ (*injustice-doers*).

وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكَ وَيَسْمَاءُ
أَقْلَعِي وَغِيضَ الْمَاءِ وَقُضِيَ الْأَمْرُ
وَأَسْتَوَتْ عَلَى الْجُودَى وَقِيلَ
بَعْدًا لِلْقَوْمِ الظَّالِمِينَ ﴿١٤﴾

45. And called *Noohon* (*Noah*) his Lord; so said [*he*]: (O), my Lord, verily my son (*is*) of my family and truly Your^t promise (*is*) the right and You^s (*are*) the wisest⁶⁹ (*of*) the rulers.

وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ
ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ
وَأَنْتَ أَحْكَمُ الْحَكَمِينَ ﴿١٥﴾

46. Said [*He*]: O, *Nooho* (*Noah*) verily he (*is*) not of your^t family^w; verily he (*is*) other than a righteous work; so let-not [*you*^s] ask Me what not for you^s by it^x a knowledge; verily I admonish/exhort you^s to [*you*^s] be of the *jabileena*⁷⁰ (*they who act ignorantly or incorrectly*).

قَالَ يَنْتُوخُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ
إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْأَلْنِ
مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعْظَمُكَ
أَنْ تَكُونَ مِنَ الْجَاهِلِينَ ﴿١٦﴾

47. Said [*he*]: O, my Lord, verily I refuge by You^s that [I] ask You^s what not for me by it^x knowledge; and *en* (*if*) not⁷¹ [*You*^s] forgive for me and *tarhamney* ([*You*^s] *mercy-give me*) I (*shall*) be of the losers.

قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ
أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ
وَلَا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُنْ
مِنَ الْخَاسِرِينَ ﴿١٧﴾

48. (*Had been*) said: O, *Nooho* (*Noah*) *ehbett* (*let-immigrate-/emigrate/dwell* [*you*^s]) by peace from Us and blessings^{w72} on you^s and on *umammen*^w (*Allah's creatures*)^w of whom^r

قِيلَ يَنْتُوخُ أَهْبِطْ بِسَلَامٍ مِنَّا
وَبَرَكَاتٍ عَلَيْكَ وَعَلَى أُمَمٍ مِمَّنْ

⁶⁵ The word “نَبِيٍّ” is the diminutive of son, said as an *endearment* to a beloved son!

⁶⁶ The word “رَحْمَةً” = “mercy” in Arabic “رَحْمَةً” is *unlike* its English equivalent, in that “رَحْمَةً” can be *conjugated* into *verbs* of the past, present, future, active, passive, etc! As in this case, it is constructed in the past-tense for the masculine singular! There is no way to exactly render this in English *per se*! So the closest is to possibly say: “perhaps You mercy-gave,” thus introducing the idea of “mercy-given” which the Arabic text does not really say *per se*! The Arabic says, as if to say: *perhaps You mercied*,” which cannot be said in correct English, as there is no such word as “mercied!”

⁶⁷ That is *came-to-rest*!

⁶⁸ The “ظَالِمِينَ” = “the injustice-doers,” as “الظلم” = “injustice!” See the *Lexicon* attached to this *Translation*!

⁶⁹ The word “أَحْكَمُ” has no English equivalent *per se*; however only in the sense of having the *absolute knowledge* and *absolute justice* and *infinite divine wisdom*! Thus, His “rule” would be the *wisest* and *best possible ruling*!

⁷⁰ The word “جَاهِلِينَ” = “jabileena” is rooted in “جهل” meaning: (1) was ignorant of, (2) *believed* in some thing *contrary* to *reality*, (3) *did* some thing *not correct*! So the “jabileena” are *they who act ignorantly or incorrectly*!

⁷¹ The colon (:) here is intended to shoe that the word “not” applies to *both* (1) forgive for me *and* give me mercy, in other words: *not* forgive for me and *not* give me mercy!

⁷² The word “بَرَكَاتٍ” the plural of which is “إِبركات” meaning: “multitudinous goodness and worthiness!”

(are) with you^g; and *umamum*^w shall *numatte'aohum* ([We] let them relish the transitory worldly delight); afterwards touchesthemfromUs a painful torment.

49. *Telka*^w (*she-that-afar-it*^w / *those*^w) (are) of the invisible *an'ba'e*⁷³ (*significant-and-availing-news*) reveal⁷⁴ it^w [We] to you^g not you^g were, knowing it^w you^s and nor your^t people of before this^x; so *issber* (*let-hold on patiently you*^s), verily the consequence^w (is) for the *muttaqeena* (*reverential guarders against Allah's displeasure*).
50. And to *Aaden*⁷⁵ their brother *Hoodan* (*Heber*) said [he]: O, my people let-worship you^z Allah, not for you^b of an *elaben* (*a deity*) other than Him, *en* (*not*) you^f (are) except *musta'rona* (*crafters of lies for fraudulent end*).
51. O, my people: not [I] ask you^b on it^x a remuneration, not my remuneration except on Who *fattara* ([He] had innately-perfectly-originated) me, do then not cerebrateyou^z.
52. And O, my people: *istaghfero*⁷⁶ (*let-seeke forgiveness you*^f) (from) yourⁿ Lord; afterwards let-you^z repent to Him, [He] sends the Heaven^w on you^b abundantly (*showering*) and [He] augments you^b strength to yourⁿ strength; and let-not divert you^z (*as*) criminals.
53. Said they^z: O, *Hoodo* (*Hebert*), not came you^g (*to*) us by an evidence^w; and not we, surely (are) leavers/-leaving our deities^w because⁷⁷ (*of*) your^t say; and not we (are) for you^s surely believers.
54. *En* (*not*) [we] say except possessed you^s some (*of*) our deities^w by an ill; said [he]: verily I *ush'bedo* ([I] cite for a witness) Allah and let-witness you^z truly I am a disclaimant/absolver (*of myself*) of what you^z partner (*with Allah*).
55. Of lesser than/without Him, so let-scheme (*against*) me you^z together; afterwards let-not you^z reprieve [me].
56. Verily I (*had*) trusted on Allah, my Lord and yourⁿ Lord, not of a *dabba'ten*⁷⁸ (*she-moving-creature*) excep

مَعَكُمْ وَأَمَّمْ سَنَمَتُّهُمْ ثُمَّ

يَمَسُّهُمْ مِنَّا عَذَابٌ أَلِيمٌ ﴿٤٩﴾

تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَذَا فَاصْبِرْ إِنَّ

الْعَقِيبَةَ لِلْمُتَّقِينَ ﴿٥٠﴾

وَالِى عَادِ أَخَاهُمْ هُودًا قَالَ يَنْقُومُ أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ

غَيْرُهُ إِنَّ أَنْتُمْ إِلَّا مُفْتَرُونَ ﴿٥١﴾

يَنْقُومُ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ أَجْرِيَ إِلَّا عَلَى الَّذِي فَطَرَنِي

أَفَلَا تَعْقِلُونَ ﴿٥٢﴾

وَيَقُومُ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ

مِدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَى قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مَحْرُومِينَ ﴿٥٣﴾

قَالُوا يَهُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِي آلِ هَيْثَنَا عَنْ قَوْلِكَ

وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿٥٤﴾

إِنْ نَقُولُ إِلَّا أَعْرَضْنَاكَ بَعْضُ آلِ هَيْثَنَا بِسُوءٍ قَالَ إِنِّي أَشْهَدُ اللَّهَ وَأَشْهَدُوا

أَنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ﴿٥٥﴾

مِنْ دُونِهِ فَيَكِيدُونِي جَمِيعًا ثُمَّ لَا تَنْظُرُونَ ﴿٥٦﴾

إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا

⁷³ For the Arabic word "*anaba'a*"= the plural for "نَبَأٌ" for which there is no English equivalent! As it is (1) a singular noun; and (2) it means: "*significant-and-availing-news*," not just any news! Its avail is its useful knowledge! And (3) to denote the significance and avail, and for lack of a better word, I chose to transliterate and explain by saying: "*significant-and-availing-news*," as the word "news" per se is very inadequate to convey the انبأ! Clearly the word "*tiding*"= "خبر" is unfit, as it primarily denotes simple "*information*," and "نَبَأٌ" denotes and connotes more momentous knowledge! See الراغب!

⁷⁴ See footnote 27 above regarding reveal!

⁷⁵ *Aad* is a name of an ancient Arab tribe of prodigal stature that took its name from its leader's name!

*There is "تَضَرُّوْنَه" as here, where the crimes were multiples, as each person committed his/her own crime towards Allah; and "تَضَرُّوْنَه" as in S9:39, the crime was a uniform one, that of nonappearance for Jihad (Tabook's campaign)!

⁷⁶ The word "اسْتَغْفِرُوا" = "اطْلُبُوا الْغُفْرَانَ" = "[you] seek forgiveness!" In English there is no seemly way to say: "اسْتَغْفِرُوا" per se! So I settled for saying: "[you] seek forgiveness!"

⁷⁷ See the Lexicon attached to this Translation regarding the various meanings of the preposition عَنْ!

⁷⁸ For lack of a better term I chose a "*she-moving-creature*" for "دَابَّةٌ" as a simple "*she-creature*" (alone) will not do, because a "rock" is a "*she-creature*" but it does not have apparent motility!

He (*is*) taker by its^w forelock⁷⁹; verily my Lord (*is*) on/over *Sseratten* (road/way) straight.

57. *En* (*if*) then you^z diverted⁸⁰, then *qad* (already and affirmatively) I communicated what I (*had been*) sent by [it^x] to you^b; and *yastakblef* ([He] affirmably makes vicegerents) my Lord, a people other than you^b and not *tadhorronabo** (*harm Him you^z by yourⁿ various crimes*) a thing; verily my Lord over everything (*is*) *haseedhon*⁸¹ (*iterative keeper-up*).

58. And *lamma* (*when/whence*) came Our command, *najjayna* (*iteratively delivered We*) Hoodan (*Heber*) and whom^r believed they^z with him by a mercy^w from Us; and *najjaynahum* (*We iteratively delivered them*) from a harsh torment.

59. And *telka*^w (*she-that-afar-it^w / those^w*) (*are*) *Aadon*, rejected they^z by their Lord's *Aya'te*^w (*miracles/signs/proofs*) and disobeyed they^z His messengers, and *ettaqba'ao* (*closely-followed they^z*) command (*of*) every *jabbaren* (*vigorous compeller/ever contumacious stubborn*) stubborn-/perverse⁸²

60. And they^z (*had been*) followed in this world^w (*by*) a curse^w and [too] The *Qeyamatey's*^w (*Judgment's*) Day^x; Lo! Verily *Aadan* disbelieved their Lord; Lo! Away for *Aaden*, Hood's (*Heber's*) people.

61. And to *Thamuda*,⁸³ their brother *Sa'liban* (*Methuselah*) said [*he*]: O, my people, let-worship you^z Allah, not for you^b of an *elaben* (*a deity*) other than Him; He established you^b from the Earth^w and *ista'amarakum*⁸⁴ ([He] made you^b cause of development) in it^w; ao *istaghfero*⁸⁵ (*let-see forgiveness you^z*) (*of*) Him, afterwards let-repent you^z to Him; verily my Lord (*is*) near Responder [*He*].

62. Said they^z: O, *Ssalibo* (*Methuselah*) *qad* (already and affirmatively) you^g were in us *marjuwan*⁸⁶ (*man of promise, hoped-for a leader*) before this⁸⁷; do [*you*^s] forbid us to worship [*we*] what worshipped our fathers;

مِنْ دَابَّةٍ إِلَّا هُوَ ءَاخِذٌ بِنَاصِيَتِهَا
إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٦٦﴾

فَإِنْ تَوَلَّوْا فَقَدْ أَبْلَغْتُكُمْ مَا أُرْسِلْتُ
بِهِ إِلَيْكُمْ وَتَسْتَخْلِفُ رَبِّي قَوْمًا
غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا إِنَّ رَبِّي
عَلَى كُلِّ شَيْءٍ حَفِيفٌ ﴿٦٧﴾

وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا هُودًا
وَالَّذِينَ ءَامَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا
وَنَجَّيْنَاهُمْ مِّنْ عَذَابٍ غَلِيظٍ ﴿٦٨﴾

وَتِلْكَ ءَعَادٌ جَحَدُوا بِعَايَتِ رَبِّهِمْ
وَعَصَوْا رُسُلَهُ وَاتَّبَعُوا أَمْرَ كُلِّ
جَبَّارٍ عَنِيدٍ ﴿٦٩﴾

وَاتَّبَعُوا فِي هَذِهِ الدُّنْيَا لَعْنَةً
وَيَوْمَ الْقِيَمَةِ ءَلَا إِنَّ ءَعَادًا كَفَرُوا
رَبَّهُمْ ءَلَا بَعْدَ لَعَادٍ قَوْمٌ هُودٌ ﴿٧٠﴾

وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ
يَقُومُوا عِبَادُوا اللَّهَ مَا لَكُمْ مِن إِلَهِ
غَيْرِهِ هُوَ أَنشَأَكُمْ مِنَ الْأَرْضِ
وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ
تُوبُوا إِلَيْهِ إِنَّ رَبِّي قَرِيبٌ مُّجِيبٌ ﴿٧١﴾

قَالُوا يَنْصَلِحُ قَدْ كُنْتَ فِينَا
مَرْجُوًّا قَبْلَ هَذَا أَتَنْهَانَا أَنْ
نَعْبُدَ مَا يَعْبُدُ ءَابَاؤُنَا وَإِنَّا لَفِي

⁷⁹ The expression "taker of its forelock" is a lofty Arabic tongue metaphor meaning over powering it in full!

⁸⁰ The various linguists and Qur'an commentators say: "تَوَلَّوْا" is really "تَتَوَلَّوْا" then the two "ت" were incorporated into one, rendering it "تَوَلَّوْا" And according to some reading "تَوَلَّوْا" that is with a "ت" with a "damma" on it and the "ل" with a "damma" on it too! See الدر المصون، ل احمد الحلبي والتاج!

⁸¹ The word "حَفِيفٌ" is rooted in "حَفَظَ" = "kept-up" not just "kept, or maintained," or even "guarded!" Merriam Webster's Dictionary puts "keep up" as: "to stay even (as in acts of strength, endurance, or speed) (although he was small he could keep up with the larger boys in sports)!" (Emphasis is added)!

⁸² The word "عَنِيدٌ" = "perverse" which is "نَعَتْ" = epithet, in grammatical term "adjective" for "jabbaren!" See إعراب القرآن، لمحمود صافي!

⁸³ Thamood (an ancient Arabian tribe)

⁸⁴ That is He called on you to develop your selves and develop the region of your abode, and the Earth!

⁸⁵ The word "استغفروه" = "اطلبوا غفرانه" = "[you] seek his forgiveness!" In English there is no seemly way to say: "استغفروه" per se! So I settled for saying: "[you] seek His forgiveness!"

⁸⁶ The word marjowwan in Hemyar's Tribe language means: حقير = low/mean/despicable/contemptible!

See كتاب اللغات في القرآن، تحقيق صلاح الدين المنجد، القاهرة 1365هـ-1946م

⁸⁷ That is the message he had proclaimed to his people!

and verily we (are) surely in a doubt of what [you^s] invite us to [it^x] suspect⁸⁸.

63. Said [he]: O, my people, have you^c seen *en(if)* I [was] on an evidence^w from my Lord and *aa'taney* ([He] accorded/gave me) from Him a mercy^w then who^a [he] succors me of Allah *en* I disobeyed Him; then not you^z augment me other than a *takhseeren*⁸⁹ (loss or ruin due to injudiciousness on my part).

64. And O, my people: this (is) Allah's she-camel for you^b an *Aya'tan*^w (miracle/sign/proof); so you^z let her eat in Allah's land^w and let-not you^z touch/betide her by an ill, then (shall) take you^b a torment near.

65. Then they^z hamstrung her so said [he]: *tamatta'ao* (you^z relish the temporary worldly delight) in yourⁿ home^w three days; *tha'leka* (be-afar-it/that) (is) a promise other than *makthooben* (not to be: confuted or falsified).

66. Then *lamma* (when/whence) came Our command *naijayna* (iteratively delivered We) *Ssa'liban* (Methusalab) and whom^p believed they^z with him by a mercy^w from Us, and from an ignominy (of) then-day; verily your^t Lord, He (is) The Strong The Mighty.

67. And took^x [he/it^x] whom^r *dhalamo*⁹⁰ (who wronged they^c) the shriek^w then became they^z in their homes^w kneelers.

68. As if not flourished they^z in it^w; lo, verily *Thamooda*, they^z denied⁹¹/disbelieved their Lord; Lo! Away for *Thamooda*.

69. And *laqad* (verily, already and affirmatively) came^w Our messengers^x (to) *Ebraheema* (Abraham) by the *bushra*^w (a pleasing-tiding)^{w92} said they^z: *salaman* (we say peace); said [he]: *salamon*⁹³ (absolute/infinite peace); so *ma* (not but a while) waited [he] that came [he] by *haneedhen* (roasted in a pit and topped by rocks to get it well-cooked) calf^x.

70. Then *lamma* (when/whence) [he] saw their hands^w not reach to it^x [he] estranged (that of)⁹⁴ them and [he]

شَكِّ مِمَّا تَدْعُونَا إِلَيْهِ مُرِيبٌ ﴿١١﴾

قَالَ يَنْقُومُ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَءَاتَنِي مِنْهُ رَحْمَةً فَمَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ عَصَيْتُهُ فَمَا تَزِيدُونَنِي غَيْرَ تَخْسِيرٍ ﴿١٢﴾

وَيَنْقُومُ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَذَرُوهَا تَأْكُلْ فِي أََرْضِ اللَّهِ وَلَا تَمْسُوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ قَرِيبٌ ﴿١٣﴾

فَعَقَرُوهَا فَقَالَ تَمَتَّعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ذَلِكَ وَعْدٌ غَيْرُ مَكْذُوبٍ ﴿١٤﴾

فَلَمَّا جَاءَ أَمْرُنَا لَنَجِيَّنَا صَلَاحًا ۖ وَالَّذِينَ ءَامَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَمِن خِزْيِ يَوْمِئِذٍ إِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيزُ ﴿١٥﴾

وَأَخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِيارِهِمْ جِثْمِينَ ﴿١٦﴾

كَأَن لَّمْ يَغْنَوْا فِيهَا ۚ أَلَا إِنَّ ثَمُودًا كَفَرُوا رَبَّهُمْ ۚ أَلَا بَعْدَ لَثَمُودٍ ﴿١٧﴾

وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَىٰ قَالُوا سَلَامًا قَالَ سَلَامٌ ۖ فَمَا لَبِثَ أَنْ جَاءَ بِعِجْلٍ حَنِيدٍ ﴿١٨﴾

فَلَمَّا رَأَىٰ أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ

⁸⁸ The word “مريب” here is “نعت” = “adjective,” hence “suspect.” See إعراب القرآن، محمود صافي. However the word “suspect” could fit for a noun or an adjective!

⁸⁹ There are five different words to generally, although not precisely, mean “loss!” Thus: “تخسير، الخسران، الإخسار،” Here “التخسير” as so indicated!

⁹⁰ See the Lexicon attached to this Translation for “ظالم”= “فاعل الظلم”= “injustice-doer” and “ظلم”= “wronged!”

⁹¹ The word “كفر” in “كفروا” linguistically has many meanings: such as “denied” as in this Ayah, see الطبري!

⁹² Here again there is no single word in English for the noun “بُشْرَى” so we resort to transliteration and parenthetical explanation! So, bushra (a pleasing-tiding)! And “بُشْرَى” unlike its verbal conjugates, throughout

The Qur’an always use it for the “khayrey” (desirables, goodnesses, worthinesses)!

⁹³ The word “salamon” is in the infinitive-noun mood versus “salaman”= objective noun mood! So “salamon” is of greater intensity! This goes well with Allah’s instructions, well stated by the Ayah: “And when (had been) greeted you^c by a greeting^w, then let-you^z greet by better than it^w or let-forthwith-return it^w you^z.” (s4:59)

⁹⁴ That is the fact that they were not interested to eat as his guests!

conceived of them a *kheyfatan*^{w95} (circumstantial state-of-fear)^w; said they^z: let-not fear [you^s], verily we (have been) sent to Lootten's (Lot's) people.

71. And his woman/wife standing-she^{y96} so laughed-she^y so We *bashshara*⁹⁷ (told pleasant tidings to) her by *Is-haqa* (Isaac) and from beyond⁹⁸ *Is-haqa* (Isaac) *Ya'agooba* (Jacob).

72. Said she^y: O, woe, me⁹⁹; do [I] birth while I am *ajoozon* (an aged-woman) and this, my *ba'al* (lord/owner/husband) (is) *shaykhan* (aged/senile person); verily this, surely (is) a thing, wonderment.

73. Said they^z: do you^y wonder from Allah's command; Allah's mercy^w and His blessings^w ¹⁰⁰ (are) on you^b the house's folks^w; verily He (is) *Hameedon*¹⁰¹ (iteratively praised, multitudinous praiser He), Supreme.

74. So *lamma* (when/whence) went a'n (off) *Ebrabeema* (Abraham) the startle and came-she^y (to) him the *bushra*^w (pleasing-tiding)^{w102} mutually disputes Us [he] in Lootten's (Lot's) people.

75. Verily *Ebrabeema* (Abraham) surely (is) a forbearer, *anwabahon* (iterative sigher) *muneebon*¹⁰³ (iterative returner-penitent).

76. O, *Ebrabeemo* (Abraham): let- shun[you^s] a'n (off) this^x; verily it^{x104} *qad* (already and affirmatively) came your^t Lord's command and verily they, a comer^x (to) them (is) a torment^x other than *mardooden* (that which is to be ward off).

77. And *lamma* (when/whence) came-she^y Our messengers^x (to) *Loottan* (Lot), ([he] was) displeased¹⁰⁵ by them and [he] straitened by them a *dhar'an*¹⁰⁶ (measure/-

نَكَرَهُمْ وَأَوْحَسَ مِنْهُمْ خِيفَةً
قَالُوا لَا تَخَفْ إِنَّا أَرْسَلْنَا إِلَى
قَوْمِ لُوطٍ

وَأَمْرَاتُهُ قَائِمَةٌ فَضَحِكَتْ
فَبَشَّرْنَاهَا بِإِسْحَاقَ وَمِنْ وَرَاءِ
إِسْحَاقَ يَعْقُوبَ

قَالَتْ يَوَاسِيَ أَأَلِدُ وَأَنَا عَجُوزٌ
وَهَذَا بَعْلِي شَيْخًا إِنَّ هَذَا
لَشَيْءٌ عَجِيبٌ

قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ
رَحِمْتُ اللَّهَ وَبَرَكْتُ لَهُ عَلَى كَمَلِ
أَهْلِ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ

فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ
الْبُشْرَىٰ يُجَنِّدُ لَنَا فِي قَوْمِ لُوطٍ

إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ

يَتْلُو إِبْرَاهِيمُ أَعْرَضَ عَنْ هَذَا إِنَّهُ
قَدْ جَاءَ أَمْرُ رَبِّكَ وَإِنَّهُمْ لَأَتِيهِمْ
عَذَابٌ غَيْرُ مَرْدُودٍ

وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سِئَاءَ
بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالَ هَذَا

⁹⁵ The word "*kheyfatan*"= "خيفة" is a noun etymologically it is "خوفة" as if it is a once! Hence, it is a circumstantial "state-of-fear" for a given situation! See *تاج العروس*. And (S20:67) provides strong support for "خيفة" as so stated, as the *Ayah* says: "So, [he] perceived in himself a *kheyfatan* (a circumstantial state-of-fear) *Mosa* (Moses)!" Moses' *kheyfatan* was during the initial stage of the show-down between Pharos magicians and Moses!

⁹⁶ The word "wife" is clearly a feminine gender. And since "standing" is its qualifier, so it's likewise feminized. Hence is suffixed to standing, "standing-she!"

⁹⁷ See the *Lexicon* attached to this Translation for *bashshara*/youbashsharo/*mubasher*=إِبَشَّرَ/يُبَشِّرُ/مُبَشِّرٌ

⁹⁸ The word "وراء" means: (1) "القدام أو بعد الخلف للأمر العظيم الذي لا يقدر عليه، مثلاً: و يذرون وراءهم الآخرة." (2) "بعد الخلف، فخلف الشيء هو مؤخرته: مثلاً وراء الأكمة." (3) ولد الولد. So, here (3) ولد الولد or beyond in its sense of above reach of knowledge or experience could also apply, as to the importance of (3)!

⁹⁹ Apparently the "الف" in "ياويلتا" is "يا ويلتي" See *الدر المصون*, لـ السمين الحلبي

¹⁰⁰ The word "بركة" the plural of which is "بركات" meaning: "multitudinous goodness and worthiness!"

¹⁰¹ See the *Lexicon* attached to this Translation for this word, "*Hameed*"= "حميد" linguistically means: (1) multitudinous praised and (2) multitudinous praiser!

¹⁰² See the *Lexicon* attached to this Translation regarding *bashshara* = إِبَشَّرَ

¹⁰³ The word "منيب" from "أناب" means iteratively returned penitent! See *الراغب*

¹⁰⁴ That is the right or the truth!

¹⁰⁵ He wished he did not have them, as he was afraid from his people who would abuse them while he is not in a position to ward off his people from these good looking guests!

¹⁰⁶ The expression "straitened by them a measure" is an Arabic tongue expression meaning he could not stand the situation and did not know what to do in this case he was thinking what measures for him to take to protect them, by what way to protect "his guest!"

capacity/unease) and said [he]: this^x (is) a day *asseebon*¹⁰⁷ (arduously difficult).

78. And came (to) him his people (who had been) rushed to him and of before they^z were working the *sayye'aa'te* (demeritorious-deeds)^w; said [he]: O, my people, these (are) my daughters they^y (are) *att'baro* (more purging) for you^b; so *ettaqo* (let reverentially guard you^z not to displease) Allah and let-not you^z disgrace me in my guests; is not of you^b a man-*raheedon*¹⁰⁸ (mature discerner of situations and strict adherer to the right).
79. Said they^z: *laqad* (verily, already and affirmatively) knew you^g not for us in your^t daughters of a right and verily you^g surely know what we want.
80. Said [he]: had that for me by you^b strength or [I] lodge/retreat to a hard force/clan¹⁰⁹.
81. Said they^z: O, *Lootto* (*Lott*) verily we (are) your^t Lord's messengers, never (shall) they^z reach to you^g; therefore *as're* (let-[you^s] nocturnally-ambulate/travel) by your^t family^w by a segment of the night and let not *yaltafit* (side-glance) of you^b *abadon*¹¹⁰ (lone/any-one) except your^t woman/wife; verily it^{x111} (is) betiding her, what betided them; verily their appointment (is) the morning; is not the morning surely near.
82. So *lamma* (when/whence) came Our command We made its^w top its^w bottom and *amttarna*¹¹² (We ill-rained) on it^w stones^{w113} of *Sejjeelen* (petrified clay) *mandhooden* (had been orderly tiered).
83. *Mosanwamatan* (marked) *enda* (by Rule of) your^t Lord and *notit*^w of the *dha'lemeena*¹¹⁴ (injustice-doers) surely far.
84. And to *Madyana* their brother *Shuaiban* said [he]: O, my people let-worship you^z Allah, not for you^b of an *elaben* (a deity) other than Him, and let-not you^z diminish the measure and the balance; verily I see you^b by *khayren* (betterment/worthiness/goodness) and verily I fear/know¹¹⁵ (to fall) on you^b a torment (of) a besieging/besetting day¹¹⁶.

يَوْمَ عَصِيبٍ ۝٧٧

وَجَاءَهُ قَوْمُهُ يَهْرَعُونَ إِلَيْهِ وَمِنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ قَالَ يَنْقُومُهُمْ تَوْلَاءُ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ فَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ فِي ضَيْفِي

أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ ۝٧٨ قَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ ۝٧٩ قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوَى إِلَيَّ رُكْنٌ شَدِيدٌ ۝٨٠

قَالُوا يَلُوطُ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ فَأَسْرَبْنَا هَكَذَا بِقِطْعٍ مِنَ اللَّيْلِ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ إِلَّا أَمْرَاتُكَ إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ ۝٨١

فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَلَىٰهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِنْ سِجِّيلٍ مَنْضُودٍ ۝٨٢

مُسَوَّمَةً عِنْدَ رَبِّكَ وَمَا هِيَ مِنَ الظَّالِمِينَ بَعِيدٍ ۝٨٣

وَالِإِيَّاهُ مَدِينُ أَخَاهُمْ شُعَيْبًا قَالَ يَنْقُومُ عَبْدُ اللَّهِ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ وَلَا تَنْقُصُوا أَلْمِ الْكِبَالِ وَالْمِيزَانَ إِنِّي أُرِيتُكُمْ بِخَيْرٍ وَلَئِنْ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُحِيطٍ ۝٨٤

¹⁰⁷ The word “عصيب” = شديد عسير, meaning arduously difficult!

¹⁰⁸ See the *Lexicon* attached to this Translation for discussion of the word “الرشد” of which “رشيد” is a derivative!

¹⁰⁹ The expression “ركن شديد” is based on the word “ركن” meaning: (1) clan; (2) pillar; (3) force of supporters! He was wishing to have a strong clan to support him. However, in this case his “ركن” = “pillar” and “supporter” was Allah through the angels!

¹¹⁰ See the *Lexicon* attached to this Translation regarding “أحد”!

¹¹¹ The “it” refers to the right, or the truth of the matter!

¹¹² In Arabic there is a distinction between “مطر” = rained, and “أمطر” = ill-rained, as “مطر” = في الخير and “أمطر” = في الشر! In this case “أمطر” is used! So for lack of “أمطر” in English, I chose ill-rained!

¹¹³ The word “حجارة” translated as “stones” is plural of multiplicity versus plural of paucity!

¹¹⁴ The “ظالمين” = “the injustice-doers,” as “الظلم” = “injustice!” See the *Lexicon* attached to this Translation!

¹¹⁵ Linguistically the word “خفت” carries dual meanings: (1) fear and (2) know! Both meanings could apply!

85. And O, my people: let-fulfill¹¹⁷ you^z the measure and the balance by the *gesste*¹¹⁸ (rendering absolute-justice post removal of injustice) and let-not diminish you^z the mankind their things and let-no *ta'athan*¹¹⁹ (you^z mischief-hardest) in the Earth^w (as) corruptors.

86. Allah's remnant^{w120} (is) *kbayron* (choicer/superior-/worthier) for you^b en(if) you^c were believers; and I amnoton you^b surely *haseedhen*¹²¹ (iterative keeper-up).

87. Said they^z: O, *Shuaibo* does your^t Prayer^w command you^s that [we] leave what worship our fathers or that [we] do in our possessions what [we] want¹²²; Verily you^s (are) surely the forbearer¹²³ the *rasheedo* (discerner at maturity and strict adherer to what is right).

88. Said[he]: O, my people have you^c seen en(if) I [was] on evidence from my Lord and *razaqa* ([He] gave victuals for sustenance for) me from Him a *rez'qan*^x (provision-/victuals for sustenance)^x *hasanan* (ultimately meritorious deed) and not [I] want to oppose you^z to what [I] forbid you^b a'n (regarding) it^x; en (not) [I] want except the reform, whatever I could; and not my *tamfeeq* (harmony/success in my task/mission) except by Allah, on Him I trusted and to Him *oneebo*¹²⁴ ([I] iteratively return-penitent).

89. And O, my people: let not you^z assuredly offend (due to) my conflict (with you^z), to betide you^b like what betided *Noohen's* (Noah's) people or *Hooden's* (Heber's) people or *Ssa'liben's* (Methuselah's) people, and not *Lootten's* (Lott's) people of you^b (are) surely far.

90. And *istaghfero*¹²⁵ (let-seeK forgiveness you^z) yourⁿ Lord; afterwards let-repent you^z to Him; verily my Lord (is) *Rabeemon* (iterative mercy Giver), *Wadoodon* (repetitive affection Giver).

91. Said they^z: O, *Shuaibo* [we] understand not much of

وَيَقَوْمٍ أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْنُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٨٥﴾

بَقِيَّتُ اللَّهِ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ ﴿٨٦﴾

قَالُوا يَشْعِبُ أَصْلُوتُكَ تَأْمُرُكَ أَنْ نَتْرَكَ مَا يَعْبُدُ آبَاؤُنَا أَوْ أَنْ نَفْعَلَ فِي أَمْوَالِنَا مَا نَشَاءُ إِنَّكَ لَأَنْتَ الْحَلِيمُ الرَّشِيدُ ﴿٨٧﴾

قَالَ يَنْقَوْمٍ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَى بَيِّنَةٍ مِنْ رَبِّي وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا وَمَا أُرِيدُ أَنْ أَخَالِفَكُمْ إِلَى مَا أَتَاهُكُمْ عَنْهُ إِنْ أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿٨٨﴾

وَيَقَوْمٍ لَا تَجْرِمَنَّكُمْ شِقَاقِي أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ وَمَا قَوْمَ لُوطٍ مِنْكُمْ بِبَعِيدٍ ﴿٨٩﴾

وَاسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ ﴿٩٠﴾

قَالُوا يَشْعِبُ مَا نَفَقَهُ كَثِيرًا

¹¹⁶ The word "محيط" could mean: "surrounding," but since it is with respect to "torment" so besetting seems more suitable!

¹¹⁷ The word "أوفوا" from "الوفاء" = "التمام" meaning gathering the last component of any obligation to make it a whole! So, "أوفوا" means you endeavor and gather the last part of an obligation and fulfill it!

¹¹⁸ That is by scale no more and no less!

¹¹⁹ The word "تعنوا" from "أشد الفساد = العنوا" means to mischief causing hardest of corruption! See اللسان!

¹²⁰ That is, Allah's criteria of prescriptions and proscriptions, or that which is left for you after fulfilling your obligations to others.

¹²¹ The word "حفيظ" is rooted in "حفظ" = "kept-up" not just "kept, or maintained," or even "guarded!" Merriam Webster's Dictionary puts "keep up" as: "to stay even (as in acts of strength, endurance, or speed) [although he was small he could keep up with the larger boys in sports!]" (Emphasis is added)!

¹²² That is they wanted to do whatever their whims urges them to do in their possessions, as long as that was by mutual consent among them, even if that was illegitimate!

¹²³ The word "الحليم" in لغة مدين بمعنى الأحمق السفه، أنظر اللغات في القرآن، تحقيق ونشر صلاح الدين المنجد، القاهرة 1946 م

¹²⁴ The word "أنيب" means I return time and again or again and again as penitent, refer to تاج العروس

¹²⁵ The word "استغفروا" = "اطلبوا الغفران" = "[you] seek forgiveness!" In English there is no seemly way to say: "استغفروا" per se! So I settled for saying: "[you] seek forgiveness!"

what [you^s] say; and verily we surely see you^g [in] us weak; and *lanla* (*had it not been for*) your^t *rah'tto*¹²⁶ (*clan who are like us*) surely we (*would have*) stoned¹²⁷ you^g and you^s (*are*) not on us surely *azeezen* (*dear-/arduous/considerable*).

92. Said[he]: O, my people are my *rah'tte*¹²⁸ (*three and less than nine/clan*) a'*azzo* (*dearer/ more: arduous/considerable*) on you^b than Allah; and *ittakbatto*¹²⁹ (*you^z took and presumed*) Him beyond¹³⁰ yourⁿ back¹³¹; verily my Lord by what you^z work (*is*) Surrounders.

93. And O, my people let-work you^z over yourⁿ status, verily I am a worker; will know you^z whom^p a *ya'atee*^x (*betides/ befalls*)^x him a torment^x disgracing him and who^p (*is*) a liar; and let-watch/observe you^z verily I am with you^b a *rageebon* (*observer/ watcher*).

94. And *lamma* (*when/ whence*) came Our command *najjayna* (*We repetitively delivered*) *Shuaiban* and whom^r believed they^z with him by a mercy^w from Us; and took^w the shriek-she^y whom^r *dbalamo* (*they^z wronged*) then they^z became in their homes^w kneelers.

95. As if not flourished they^z in it^w; Lo! Away for *Madyana*^w like gone-she^y *Thamooda*^w.

96. And *laqad* (*verily, already and affirmatively*) We sent *Mosaa* (*Moses*) by Our *Aya'te*^w (*miracles/ signs/ proofs*) and an authority manifesters.

97. To Pharaoh and his chiefs, then *ettaba'ao* (*closely-followed they^z*) Pharaoh's command and not Pharaoh's command surely *rasheeden* (*maturely discerners and adherers to the right*).

98. [He] precedes his people The *Qeyameteys*^w (*Judgment's*) Day^x so brought them[he] (*to*) The Fire^w; and wretched the *werdo*¹³² (*incomers*), the *manwroodo* (*place they were led to*).

99. And (*had been*) followed they^z in this-she^y (*by*) a curse^w and The *Qeyameteys*^w (*Judgment's*) Day^x wretched the

مِمَّا تَقُولُ وَإِنَّا لَنَرُّكَ فِيْنَا
ضَعِيفًا وَلَوْلَا رَهْطُكَ لَرَجَمْنَاكَ
وَمَا أَنْتَ عَلَيْنَا بِعَزِيزٍ ﴿٩١﴾

قَالَ يَنْقَوْمُ أَرْهَطِي أَعْزُ
عَلَيْكُمْ مِنْ اللَّهِ وَاتَّخَذْتُمُوهُ
وَرَاءَكُمْ ظَهْرِيًا إِنَّ رَبِّي بِمَا
تَعْمَلُونَ مُحِيطٌ ﴿٩٢﴾

وَيَنْقَوْمُ أَعْمَلُوا عَلَى مَكَانَتِكُمْ
إِنِّي عَمِلٌ سَوْفَتَعْمَلُونَ مِنْ يَأْتِيهِ
عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ كَذِبٌ
وَأَرْتَقِبُوا إِلَى مَعَكُمْ رَقِيبٌ ﴿٩٣﴾

وَلَمَّا جَاءَ أَمْرُنَا حُجَيْنًا شُعَيْبًا وَالَّذِينَ
ءَامَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَأَخَذَتِ
الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا
فِي دَيْرِهِمْ جُنُثِمِينَ ﴿٩٤﴾

كَأَن لَّمْ يَغْنَوْا فِيهَا أَلَا بُعْدًا
لِلْمَدِينِ كَمَا بَعْدَتْ ثَمُودُ ﴿٩٥﴾

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا
وَسُلْطٰنٍ مُّبِينٍ ﴿٩٦﴾

إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَاتَّبَعُوا
أَمْرَ فِرْعَوْنَ وَمَا أَمْرُ
فِرْعَوْنَ بِرَشِيدٍ ﴿٩٧﴾

يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَمَةِ فَأَوْرَدَهُمُ
النَّارَ وَيُسْ أَلْوَرْدُ الْمَوْرُودُ ﴿٩٨﴾

وَأَتَّبَعُوا فِي هٰذِهِ لَعْنَةً وَيَوْمَ

¹²⁶ The word “رَهْط” means: (1) number of people between *three* and *nine or ten*; (2) *clan*; (3) *tribe*. In this case and Allah knows best, *Shuaib's* people were telling him: if it were not for his clan/tribe who are like us in faith, we would have stoned you, as you are not among us of a great status!

¹²⁷ The word “رَجَم” has *many meanings*: (1) *stoned*, i.e. struck with a stone, (2) *cursed*, (3) *used abusive language of any kind*, (4) *left (someone) alone*, i.e. left off, (5) *banished*, (6) *surmised*, (7) *killed*!

¹²⁸ The word “رَهْط” = “*rah'tt*” has *several meanings among them and relevant* here is “*clan, three or less than nine*!”

¹²⁹ The word “اتَّخَذَ” from “*الِاتَّخَاذُ*” which is “*إِفْتَعَالٌ*” for “*الِاتَّخَاذُ*”, as stated in *لسان العرب*; therefore, “*اتَّخَذَ*” is always taking and making/ presuming some thing of what was taken! Thus, it is *not* just the mere taking!

¹³⁰ The word “وراء” means: (1) “*يُذَوْنَ وَرَاءَهُمُ الْآخِرَةُ*”. (2) “*القَدَامُ أَوْ بَعْدَ الْخَلْفِ لِلأَمْرِ الْعَظِيمِ الَّذِي لَا يُقَدَّرُ عَلَيْهِ، مَثَلًا: وَيُذَوْنَ وَرَاءَهُمُ الْآخِرَةُ*”. (3) “*بَعْدَ الْخَلْفِ، فَخَلْفَ الشَّيْءِ هُوَ مُؤَخَّرَتُهُ: مَثَلًا وَرَاءَ الْأَكْمَةِ*”. (4) “*وَلَدُ الْوَلَدِ*”. So, here (2 seems to apply!

¹³¹ The word “ظَهْرِيًا” means *trivial or of little significance, value or measure*, thus relegating Him to the back! Thus, Prophet *Shuaib* was *reproaching and reprimanding* his people for *taking and making* Allah “*إِظْهَرِيَا*”

¹³² The word *werdo* = “*وَرْدٌ*” has *many meanings*: (1) *gait (going) towards a water source*, (2) *incoming group of people*, (3) *a portion of water once taken from a water source*, (4) *a flock of incoming birds*, (5) *an attack of fever*, (6) *a given portion of Qur'an recitation or supplications*.

subvention the *marfoo*d (that which had been subventioned).

100. *Tha'leka* (he-that-afar-it/that) (is) of an'ba'e¹³³ (significant-and-availing-new)s^x of the villages^w [We] narrate it^{x134} on you^g of it^w a stander¹³⁵ and (of it^w) *hasseedon* (that which is: harvested/ruined by time).

101. And not *dha'lamana*¹³⁶ (We wronged) them [and,] but *dhalamo*¹³⁷ (they^z wronged to) their selves^w; then not enriched-she^{y138} a'n (off) them their deities, which^u they^z invoke of lesser than Allah of a thing, *lamma* (when/whence) came your^t Lord's command; and not augmented them other than *tat'beebe*n (bane/-discomfiture).

102. And like *tha'leka* (he-afar-it/that) your^t Lord's take *edba* (when/then) [He] took the villages^w while it^w (was) *dha'lematon*^w (injustice-doer-she^y); verily His take (is) painful, severe.

103. Verily in *tha'leka* (he-afar-it/that) (is) an *Aya'tan* (miracle/sign/proof) for whom^p [he] feared/knew¹³⁹ the Hereafter's torment; *tha'leka* (is) a day *majmo'on* (had been gathered from here and there) for it^x the mankind, and *tha'leka* (is) a day^x *mashhoodon*¹⁴⁰ (day being witnessed by the multitudes).

104. And not [We] delay it^{x141} except for *ajalen*¹⁴² (term-limit) *ma'adooden* (that which is countable).

105. Day *ya'atee*^x (betides/eventuates)^x not speaks a self^w except by His leave, then of them a misfortunate¹⁴³ and a fortunate.

106. So as-to whom^t *shoqa*¹⁴⁴ (had received misfortune) they^z surely (are) in The Fire^w for them in it^w a *zafeeron* (hard inhaling) and a *sha'heegon* (hard exhaling).

107. Immortals they^z (are) in it^w when^o/whatever¹⁴⁵ bided-she^y (constantly unchanging) the Heavens^w and the Earth^w

الْقَيْمَةِ بِئْسَ الرِّفْدُ الْمَرْفُودُ

ذَلِكَ مِنْ أَنْبَاءِ الْقُرَى نَقِصُهُ

عَلَيْكَ مِنْهَا قَائِمٌ وَحَصِيدٌ ﴿١٠٠﴾

وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا

أَنْفُسَهُمْ فَمَا أَغْنَتْ عَنْهُمْ

ءَالِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ

اللَّهِ مِنْ شَيْءٍ لَمَّا جَاءَ أَمْرُ رَبِّكَ

وَمَا زَادَهُمْ غَيْرَ تَتَابُعٍ ﴿١٠١﴾

وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخْذَ

الْقُرَى وَهِيَ ظَلَمَةٌ إِنَّ أَخْذَهُ

أَلِيمٌ شَدِيدٌ ﴿١٠٢﴾

إِنَّ فِي ذَلِكَ لَآيَةً لِمَنْ خَافَ

عَذَابَ الْآخِرَةِ ذَلِكَ يَوْمٌ

مَجْمُوعٌ لَهُ النَّاسُ وَذَلِكَ يَوْمٌ

مَشْهُودٌ ﴿١٠٣﴾

وَمَا تُؤَخِّرُهُ إِلَّا لِأَجَلٍ مَعْدُودٍ ﴿١٠٤﴾

يَوْمَ يَأْتُ لَا تَكَلِّمُ نَفْسٌ إِلَّا بِإِذْنِهِ

فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ ﴿١٠٥﴾

فَأَمَّا الَّذِينَ شَقُوا فِي النَّارِ هُمْ

فِيهَا زَفِيرٌ وَشَهِيقٌ ﴿١٠٦﴾

خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ

¹³³ See the *Lexicon* attached to this Translation for "naba'a!"

¹³⁴ The "هـ" in "نقصه" refers to the "matter" or the "news" stated in the immediately aforementioned *Ayah*!

¹³⁵ That is still standing for viewing by any one choosing to see it, i.e. existing in a particular state!

¹³⁶ See the *Lexicon* attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "أظلم" = "wronger!"

¹³⁷ Ibid!

¹³⁸ The word "أغنى" in "أغنت" has double meanings: (1) enriched, (2) sufficed! But "enriched" includes sufficed and not vice versa! As "enriched" made rich or richer, made fuller, more meaningful, or more rewarding whereas "sufficed" met the present needs of a specific task! Hence "enriched" is superior!

¹³⁹ The word "خاف" carries dual meanings: (1) feared and (2) knew! Both meanings could apply! See *اللسان*!

¹⁴⁰ The word "mashhood" = "مشهود" is an objective noun for which there is no English equivalent!

¹⁴¹ The pronoun "هـ" in "تؤخره" refers to the "day" in the preceding *Ayah*, and "day" is masculine in Arabic, so its reference is rendered in the masculine by the superscript^x over the it^x!

¹⁴² The word "الأجل" means term-limit, see *اللسان*!

¹⁴³ The word "شقياً" is a noun and an adjective for which there is no English equivalent, the adjective word "misfortunate" making it "misfortunate" = "اشقياً" And by similar analogy for the word "سعيد" = "fortunate!"

¹⁴⁴ Here again, in English there is no way to directly say "شقوا" per se; as there is no verb for misfortune or its synonyms or words that carry its meaning! So we resort to indirect ways to convey the idea, hence: "received misfortune" which is a noun prefixed by a verb rendering the action of this noun!

¹⁴⁵ See the *Lexicon* attached to this Translation regarding whatever!

except whatever¹⁴⁶ willed your^t Lord; verily your^t Lord (is) *Fa'aalon*¹⁴⁷ (*stalwart Doer*) for what [He] wants.

108. And as to whom^t (*had been*) fortunated they^z then in the Paradise^w immortals they^z (*are*) in it^w when^{o/-} whatever bided-she^y the Heavens^w and the Earth^w except whatever willed your^t Lord, a giving other than *majdhoodhen* (*that which had been severed/fragmented*).

109. So let-not *tako*¹⁴⁸ (*be [you^s]*) in a dubitancy¹⁴⁹ of what worship these; not worship they^z except like what worship their fathers of before; and verily We (*are*) surely fulfillers¹⁵⁰ (*for*) them their lot other than *mangoossen*¹⁵¹ (*that which is abated/diminished*).

110. And *laqad* (*verily, already and affirmatively*) *aa'tayna* (*We accorded/gave*) *Mosa* (*Moses*) the book^x then (*had been*) differed in it^x; and *lawla* (*had it not been for*) a word^w preceded^w from your^t Lord, surely (*would have been*) judged/finished¹⁵² among them; and verily they, surely (*are*) in a doubt of it^x/him¹⁵³ suspect¹⁵⁴.

111. And verily each *lamma* (*except*)¹⁵⁵ assuredly¹⁵⁶ fulfills¹⁵⁷ (*for*) them your^t Lord their works; verily He (*is*) by what they^z work Proficient.

112. So *istaqim* (*let-see straightening*) [*you^s]* like what (*had been*) commanded you^g and who^p [*he*] repented with you^g; and let-not tyrannize you^z verily He (*is*) by what you^z work *Basseeron* (*keen: Seer/comprehensive Knower of the facts and their ultimate consequences*).

113. And let-not *tarkano*¹⁵⁸ (*you^z: incline/trust and have self satisfaction*) to whom^t *dhalamo*¹⁵⁹ (*they^z wronged*); then

وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ إِنَّ
رَبَّكَ فَعَالٌ لِّمَا يُرِيدُ ﴿١٧﴾

وَأَمَّا الَّذِينَ سُعِدُوا فِي الْجَنَّةِ
خَالِدِينَ فِيهَا مَا دَامَتِ السَّمٰوٰتُ
وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ عَطَاءٌ
غَيْرٌ مَّجْذُودٍ ﴿١٨﴾

فَلَا تَكُ فِي مِرْيَةٍ مِّمَّا يَعْبُدُ هٰٓؤُلَاءِ
مَا يَعْبُدُونَ إِلَّا كَمَا يَعْبُدُ
ءَابَاؤُهُمْ مِن قَبْلُ وَإِنَّا لَمُوفُونَ
نَصِيحَتِهِمْ غَيْرَ مَنقُوصٍ ﴿١٩﴾

وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَابَ
فَاخْتَلَفَ فِيهِ وَلَوْلَا كَلِمَةٌ سَبَقَتْ
مِّن رَّبِّكَ لَفُضِي بَيْنَهُمْ وَإِنَّهُمْ
لَفِي شَكٍّ مِّنْهُ مُرِيبٍ ﴿٢٠﴾

وَإِن كُلًّا لَّمَّا لُيُوفَيْنَهُم رَّبُّكَ أَعْمَلَهُمْ
إِنَّهُمْ بِمَا يَعْمَلُونَ خَبِيرٌ ﴿٢١﴾

فَاسْتَقِمْ كَمَا أَمَرْتَ وَمَنْ تَابَ
مَعَكَ وَلَا تَطْغَوْا إِنَّهُ بِمَا
تَعْمَلُونَ بَصِيرٌ ﴿٢٢﴾

وَلَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا فَاغْتَمِسْكُمْ

¹⁴⁶ The particle “ما” is “إسم أو أداة شرط” = conditional noun/particle; or “ما” = “إسم موصول” = connective noun meaning *that which*! See إلهام المصون، د أحمد الحلبي و إعراب القرآن، لمحمود صافي

¹⁴⁷ The word “فعال” is in the intensive form, so to intensify “doer,” the word “stalwart” is used.

¹⁴⁸ *Tako*=*ta'kon*, shortened for *resoluteness and assertiveness*.

¹⁴⁹ The word “مرية” strictly linguistically speaking, is “الشك و الجدل” See التاج، و الهادي، و اللسان، و الهادي. Although some scholars, say it is “التردد في الشيء” which is the result of the “مرية” and not the “مرية” itself!

¹⁵⁰ For the word “وفى” in “لموفوهم” see footnote 2430 below for explanation!

¹⁵¹ The word “mangoos” = “منقوص” is an objective, singular, masculine noun, meaning that which is not abated!

¹⁵² That is immediately hastened for them their dues by way of reward or punishment, each accordingly!

¹⁵³ The pronoun “هـ” in “منه” could refer to the book of Moses or to Moses himself! See إلهام المصون، د أحمد الحلبي

¹⁵⁴ The word “مریب” here is “تعت” = “adjective,” hence “suspect!” See إلهام المصون، د أحمد الحلبي. However, the word “suspect” could fit for a noun or an adjective!

¹⁵⁵ The particle “إن” = “ناسخة” = annuller/negator, see إعراب القرآن، لمحمود صافي. The particle “لما” has many functions, such as: it enters on the present tense and makes it past tense, and negates it! It also could mean a particle of exception, i.e.: “but!” See القرطبي و مغني اللبيب

¹⁵⁶ The “ل” in “ليوفينهم” is a juratory “ال القسم” amounting to “التأكيد,” i.e. affirmation, expressed by “assuredly!”

¹⁵⁷ The word “يوفي” in “ليوفينهم” from “الوفاء” = “التمام,” meaning gathering the last component of any obligation to make it a whole! Thus, “يوفي” means endeavor and gather the last part of an obligation to fulfill it!

¹⁵⁸ The word “ركن” in “تركنوا” simultaneously imparts many ideas, inclined, trusted, and be satisfied towards some one, and hence relied on such a one or group!

¹⁵⁹ See the Lexicon attached to this Translation for “ظالم” = “فاعل الظلم” = “injustice-doer” and “ظلم” = “wronged!”

(shall) touch/betides you^b The Fire^w; and not for you^b of lesser than Allah of *an'leyaa*¹⁶⁰ (guardians-/allies); after-wards not (to be) succored you^z.

114. And *aqem*¹⁶¹ (let-[you^s] up/ sustain the prescribed obligations of) the Prayer,^w both the day's ends and *zulafan*¹⁶² (early-portions) of the night; verily the *hasana'te*^w (meritorious-deeds) undo they^y the *sayye-a'te*^w (demeritorious-deeds)^w; *tha'leka* (he-afar-it/that) (is) a remembrance^{w163} for the rememberers^x.

115. And *issber* (let-hold on patiently [you^s]) so verily Allah wastes not remuneration (of) the benefactors.

116. So *lawla* (why have not) [was] of the generations of before you^z remnants' possessors, they^z forbid *a'n* (regarding) the corruption in the Earth^w except a few of whom^p We delivered of them; and *ettaba'a* ([be] closely-followed) who^r *dhalamo*¹⁶⁴ (they^z wronged) what (had been) luxuriated they^z in it^x and they^z were criminals.

117. And not[was] your^t Lord to perish the villages^w by an injustice while its^w folks (are) menders/reformers.

118. And had willed your^t Lord, surely He (could have) made the mankind an *Ummatan*^w (nation/ community)^w one^{w165} and (would) not cease they^z *mukhtalefeena*¹⁶⁶ (they who are different/ differing).

119. Except whom^p your^t Lord *ra'hema*¹⁶⁷ ([He] mercy-gave) and for *tha'leka* (he-afar-it/that) [He] created them; and concluded-she^y your^t Lord's word^w surely [I] assuredly¹⁶⁸ fill Hell^w of the Jinn and the mankind wholes.

120. And each [We] narrate on you^s of the messengers' *an'ba'e*¹⁶⁹ (significant-and-availing-news)^x what [We] firm by it^x your^t *foaa'da* (keen-preoccupation of the heart); and came (to) you^s in this^w the right^x and an exhortation^{w170} and a reminiscence^w/remembrance^w for the believers.

121. And let-say [you^s] for whom^r not believe they^z: let-

النَّارَ وَمَا لَكُمْ مِّنْ دُونِ اللَّهِ مِنْ
أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ ﴿١١٤﴾

وَأَقِمِ الصَّلَاةَ طَرَفَى النَّهَارِ وَزُلْفًا
مِّنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ
السَّيِّئَاتِ ذَلِكَ ذِكْرَى لِلذَّاكِرِينَ ﴿١١٥﴾

وَأَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ
الْمُحْسِنِينَ ﴿١١٦﴾

فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِن قَبْلِكُمْ
أُولُوا بَقِيَّةَ يَنُوتٍ عَنِ الْفَسَادِ
فِي الْأَرْضِ إِلَّا قَلِيلًا مِّمَّنْ أَجْنَبْنَا
مِنْهُمْ وَأَتَّبِعَ الَّذِينَ ظَلَمُوا مَا
أَتَرُوا فِيهِ وَكَانُوا مُجْرِمِينَ ﴿١١٧﴾

وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَى
بِظُلْمٍ وَأَهْلِهَا مُصْلِحُونَ ﴿١١٨﴾
وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً
وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ ﴿١١٩﴾

إِلَّا مَن رَّحِمَ رَبُّكَ وَلِذَلِكَ
خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ
لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ
أَجْمَعِينَ ﴿١٢٠﴾

وَكُلًّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ
الرُّسُلِ مَا ثَبَّتْنَا بِهِ فَوَّادِكَ
وَجَاءَكَ فِي هَذِهِ الْحَقُّ وَمَوْعِظَةٌ
وَذِكْرٌ لِلْمُؤْمِنِينَ ﴿١٢١﴾

وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ أَعْمَلُوا

¹⁶⁰ The word "أولياء" could also mean, among them: *protector, friend*

¹⁶¹ That is you^s up/sustain/maintain all the rituals necessary!

¹⁶² The word "زُلْفَة" is plural of "زُلْفَة" meaning "الطائفة من أول الليل" = "early portions of the night!" See اللسان! Other scholars said "زُلْفَة" means part of the night near the daylight!

¹⁶³ The word "ذِكْرَى" is "remembrance" based on this great *Ayah*, "And if the Satan (causes) you to assuredly forget then sit not, after remembrance" (S6: 68).

¹⁶⁴ See the *Lexicon* attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "ظلم" = "wronged!"

¹⁶⁵ The word "واحدة" is an *epithet* (نعت) for *ummah*, which is a feminine in Arabic, hence a "she-one!"

¹⁶⁶ The word "مُخْتَلِفِينَ" = "mukhtalefeen," is plural, masculine, subjective noun, meaning: they who are different!

¹⁶⁷ The word "رحمة" = "mercy" in Arabic "رحمة" is unlike its English equivalent, in that "رحمة" can be conjugated into verbs of the past, present, future, active, passive, etc! As in this case, it is constructed in the past-tense for the masculine singular! There is no way to exactly render this in English *per se*! So the closest is to possibly say: "mercy-gave," thus introducing the idea of "mercy-given" which the Arabic text does not really say *per se*! The Arabic says, as if to say: *Your bad Lord merced!*, which cannot be said in correct English, as there is no such word as "merced!"

¹⁶⁸ The "ل" in "لأملأَنَّ" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly!"

¹⁶⁹ See the *Lexicon* attached to this Translation for "naba'u!"

²⁴¹⁰ The word "مَوْعِظَةٌ" rooted in "وَعِظَ" = "exhorted" or "admonished," could mean: exhortation or admonition!

work you^z on yourⁿ status verily we (are) workers.

122. And let-wait you^z verily we are *mntadheroona* (waiting our selves).

123. And for Allah (is the) invisible (of) the Heavens^w and the Earth^w and to Him (to be) returned the matter^x all (of) it^x; so let-worship Him [you^s] and let-trust on Him [you^s]; and not your^t Lord (is) surely neglecter *amma* (regarding) what you^z work.

عَلَىٰ مَكَانَتِكُمْ إِنَّا عَمِلُونَ ﴿١٢٢﴾

وَأَنْتَظِرُوا إِنَّا مُنْتَظِرُونَ ﴿١٢٣﴾

وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ
وَالِيهِ يُرْجَعُ الْأُمُورُ كُلُّهُ ۖ فَاعْبُدْهُ
وَتَوَكَّلْ عَلَيْهِ ۚ وَمَا رَبُّكَ بِغَافِلٍ
عَمَّا تَعْمَلُونَ ﴿١٢٣﴾